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THE OPPOSITION TO SPIRITUAL SCIENCE.

LIES OF MODERN LIFE AND MASKED FACTS.

Lecture by Dr. RUDOLF STEINER, delivered at ST.GALLEN, Switzerland
on the 26th of October 1916.

(CONTINUATION)

If we turn to the burning social questions, it will be seen that many attempts will indeed be made to improve one or another condition of life in the social sphere, yet all these attempts will fail. Truly effective measures can only be found if knowledge of these social questions is based on spiritual-scientific axioms, just as mathematics or geometry are based on axioms.

We thus live in a world which our soul, above all, when spiritual science or Anthroposophy takes hold of it, must confront with radically new thoughts and feelings. We live, as it were, in an atmosphere which demands from us the development of strong forces and the power of standing upright. These are the deeper causes explaining why we may often lose courage or feel lonely, and why some among us, just because we follow spiritual science, find it difficult to adjust ourselves to life. But if we clearly realise how great is the movement which we have entered, if we perceive its greatness in connection with the whole of human evolution, though it may appear small to-day, because it is still only the beginning, we shall find this strength, we shall really be able to find it. Everything great in human evolution must have a small beginning.

Here I should like to point out to you once again, as I have recently done in Zurich, how the whole manner of thinking of the man of to-day is restricted, illogical and disconnected. This is because the modern development of natural science has had a dazzling effect on people to-day, a truly dazzling effect. This natural science has indeed produced magnificent, admirable results, as far as the external world of the senses is concerned, but those who in the past administered the spiritual treasures of mankind have felt, I might say, repressed, as if they were being more and more set back

*) From stenographic notes unrevised by the lecturer.

in their activities. This was the case particularly concerning certain theologians.

It is not right to reject from the very outset what has been developed in the form of theology during the course of human evolution, for theology contains profound, significant fundamental truths, even concerning the human soul; although the fundamental truths undoubtedly contained therein, must first be illumined in many ways by spiritual science, because these truths are not given to-day in accordance with modern requirements, and the longing for an answer to spiritual-scientific questions necessarily arises in the minds of all thinking men and in the feeling souls.

Theologians who did not wish to have anything to do with such spiritual-scientific strivings, consequently found themselves in a strange situation. They possessed certain truths, but these could no longer be applied to anything in life, because the other scientific branches of learning had taken away the objects of these truths. Theologians possessed certain truths regarding the soul - but the soul had been taken away from them by natural science. Theology may perhaps clothe its truths in words, yet it does not concern itself with the objects; indeed, it allows these to be investigated by natural science, for theologians are frequently far too lazy to deal earnestly with natural science.

What must be seen as an essential and significant fact in spiritual science is that it entirely appraises the researches of natural science; it studies the achievements of natural science and contributes to it by adding spiritual-scientific principles to the natural-scientific activities. Theologians are unwilling to do this, and just where it is important to cooperate in holding fast to the objects, the theologians evince a very strange attitude.

A certain man, a former professor and pastor, who is regarded by many as an excellent theologian, has written a small book containing religious lectures, in which he voices thoughts through which he reveals himself in a remarkable way. We obtain an insight into the soul of an outstanding man of the present time, and - I cannot express myself differently - sometimes the thoughts expounded by such a man of the present day, are quite staggering! For instance, in his first lecture, this famous and important man says that in approaching natural science we must yield it the natural man, whereas theology can only keep man in his free aspect. But freedom becomes a mere phrase in this sense! For in these words does he not give all the content of the soul to natural science? He has kept nothing back but a wisdom based on words indeed, he brings forward a very charming reason for his attitude, simply by admitting quite drily that he has this attitude. A theologian who wished to explain to his audience the most modern aspect of Christianity says in his very first lecture : -

"The human being that we come across in zoology, the two-legged 'homo sapiens', with the upright walk and with the

well developed spine and brain, is just as much a part of Nature as any other organic or inorganic form, for he is composed of the same substances, of the same energies and atoms as the rest, and he is permeated and influenced by the same forces. In any case, man's whole life of the body, no matter how complicated, depends in its entire structure on natural-scientific laws, and it is built up and ordered in accordance with the laws of Nature, like all other living and lifeless beings. From this aspect, there is no difference between a human being and a jelly-fish, a drop of water or a grain of sand."

Theological lectures - lectures of a theologian, of a religious minister! Yet this theologian does not only speak of the body in that way, for he continues : -

"The soul-functions, which are accessible to natural-scientific methods of investigation, are subjected to laws, just as strict as those governing the bodily processes; our feelings and the thoughts which we form are forced upon us by Nature" (please note: - feelings and thoughts!) - "in the same way in which nervous processes lead to feelings of pleasure or of pain. They are just as much mechanical concepts as are those of a steam-engine."

You see, in this manner the soul slips away to the scientific investigators, while the theologian merely keeps the old theological word-receptacle, with explanatory phrases, for the last pages, the last lectures, consist of nothing but phrases; he clothes his subject in theological word-receptacles. But he explains why he is so free-handed in thus giving up the objects. And there we come across a most peculiar mentality: Imagine, he actually says that all theologians should act as he does!

According to him, one should even go further, for he says: -

"This natural-scientific definition of man does not only encompass his bodily, but even his psychic functions. This is what we theologians have always refused to admit" (- he is the only one who went beyond, the only one who climbed higher, for he admits it!) - "this is what we theologians have always refused to admit, because we confused the natural-scientific concept of the soul with the theological one, fearing that it might give rise to unpleasant consequences as to our belief."

Now he has gone so far that he no longer fears for religion the unpleasant consequences which he admits! For he says: -

"These consequences arise just when we do not permit science to reach its full results."

He consequently says:- Let us give way to science, for

otherwise the consequences might be unpleasant ones! Natural science might otherwise produce most disagreeable results.- And then, when we catch him at the very peak of his brilliance:

"For otherwise we forfeit the confidence of thoughtful men."

There you have the goal aimed at by the modern theologian, the great theologian! Along all the paths described to you to-day, men - and the best among them - have developed feelings enabling them to confide in us when we speak of spiritual things: Now (says the theologian) let us not forfeit this confidence, and above all, let us not bring forward that true, inner force of the soul which is based upon spiritual insight!

This shows us that when we detect people in the thoughts and feelings that pass through their innermost being, and when we do not pass them by thoughtlessly, then we see these men in a very strange light! We should be quite clear as to this. Through this clear insight we should not be surprised if those who are called upon, who are officially called upon, to lead the religious, the spiritual education of humanity, nurture such thoughts, and we should not be surprised that in view of this, we find it difficult to confront the world with something that is radically opposed to such a way of thinking.

Although individually we may sometimes encounter difficulties, and although we may at times be afraid and have no more desires, yet we must endeavour to grow strong by grasping thoughts that continually uplift us, as we say to ourselves: Spiritual science renders us lonely, renders life more difficult, produces the one or the other feeling - yet we should always bear in mind the cause which we really serve within the whole of human evolution, when we confront the erring human thoughts which come to-day from all sides, with thoughts which alone can be fruitful. Such a thought can always uplift us, even when we are most depressed. It is a thought that can always give us new strength. It is an important thought in every minute of our life; we should practise spiritual science in such a way that in external life we bring it in evidence as little as possible, but on the other hand we should take it in so strongly and intensively that even in the face of the trial-tests which it brings, we have the strength to say: "These probations are necessary! Since our Karma led us towards spiritual science, let us also take upon ourselves the probations which it brings with it."

The forces that oppose spiritual science in the world to-day are very hard to cope with, and in reality, men do not realise this. Of course, that theologian has no idea of the true essence of thought and feeling, for this can only reveal itself when a clear insight is gained through spiritual science into the whole pernicious and destructive element of such a manner of thinking! That theologian has not the slightest idea of all this! And no fault can therefore be ascribed to him, nor can we despise him for it, but such a

fact should be accepted just as objectively as an earthquake, or a volcanic eruption. These too have a destructive influence upon mankind, though in a limited sphere, and with external physical means. That man is really unable to think. He is just one example of the most outstanding people of the present, who are all unable to think. He cannot think - for just imagine the following: - He says: We must of course leave the human body to natural science. This is the only solution, for what are we theologians to do with it? - We cannot investigate the physical body. The man has no idea that if we truly investigate the spirit, we discover that the spirit helps to build up the body, so that it is impossible to sever the body from the spirit and to give it away, as described in my public lecture of yesterday! This man gives away the body; but he also gives away the soul - for, according to his own words, it has practically the same feelings as a steam-engine! The only thing which he keeps for theology is, as he expressly says, the free human being. The natural human being he generously gives away, but he keeps the free human being. But after keeping this free human being he says:

"As a part of Nature, the natural human being loses his independence and freedom; whatever he experiences, he experiences passively, for he must pass through his experiences in accordance with the laws of Nature."

Consequently man loses freedom through his own nature. And now consider what this theologian really keeps! First of all he says: He gives back to Nature the natural human being and keeps the free human being, but then he ascertains that the natural human being, as a part of Nature, loses his independence and freedom, and "whatever he experiences, he experiences passively, for he must pass through his experiences in accordance with the laws of Nature." Nothing is left to him in that case! So it need not surprise us that his subsequent words are empty phrases. But the good man does not notice it, and he is a typical example of the way in which the most important men of to-day do not notice the discontinuity of thought, so prevalent to-day.

Humanity has now reached a stage of development in which the thoughts dealing with physical life must be fructified by thoughts relating to the spiritual world; otherwise the thoughts relating to the physical world will lose their connection everywhere, because the men who count most to-day are not acquainted with the simplest facts of the world's relationships. That is why things have come to be as they are.

We know that at present we live in a period of transition. When we say that we now live in a time of transition, we do not say so superficially, but in quite a different meaning. For at present we live in those times of transition in which the ancient atavistic clairvoyant instincts have died, and which demand from us that we should enter the spiritual worlds consciously. This is clearly evident to the spiritual investigator.

(TO BE CONTINUED)

REPORT OF THE LECTURES DELIVERED DURING THE EASTER
CONFERENCE AT THE GOETHEANUM.

By Agathe H o r s t .

(CONTINUATION)

"The Rosy Dawn is Harbinger of the Day", was the subject of W. LEVERENZ' lecture.

The problems which move us most during the Easter Week are those concerning man's being and those of life and death. Almost through Nature itself, the child's being contains the answer to the question of life. Sacred forces are active in the child from the ninth to the fourteenth year, forces which Rudolf Steiner designated as Raphael-forces. They also permeate Nature, particularly around Easter. They exercised their strongest influence upon man during the first centuries of the Middle Ages, which Rudolf Steiner described as the Raphael Age. The works of art of that time bear witness to this. Men used to look up to the sunrise as an event which gave fresh impulses to their life. Hymns of praise to the sun reveal this. One of these ancient hymns begins with the words: "The rosy dawn is harbinger of the day". Men felt that this rosy dawn contained a force that bore them on towards the future. Later on, these words underwent a transformation: "Christ is risen."

Where can we find the spiritual forces which are active in Nature, the forces which once sent their rays into great artists, such as Raphael, Leonardo, Michelangelo? When we watch a sunrise from the top of a mountain, we dimly grow conscious of the sway of mighty powers. Rudolf Steiner told us that these are the Exusiai; they work in the sunrise, awake in us spiritual courage and energy and stimulate our will.

The step leading from Good Friday to Easter has not yet been made in the field of music. The music of Resurrection has not yet resounded. In spite of the greatness of his compositions, Bach does not go beyond the Good Friday motif. Other great composers after Bach were able to express the Midsummer or the Christmas Festival, but not the Easter and Michael Festival. The romantic art was a dawn that never saw the day. Beethoven's music appealed to man in a new way. But a wonderful seed unfolded in Russia during the second half of the past century, in the compositions of Mussorgsky and his friends. Five men joined to fight a battle in common. Their music was the first real art-music in Russia. Yet this music too could not unfold. Externally, Mussorgsky's early death brought many things to an end, and this first Russian seed could not develop. The future will show whether it will one day unfold - like the seeds of plants, that sleep throughout the winter, but already bear within them a new future.

On the following day, Dr. HANS JENNY spoke on "The Human Heart and the Circulation of the Blood."

W. STOKAR spoke on "The Tracks of the Christ Impulse". He began with a remark which Johanns von Müller, the great Swiss historian, had made after Napoleon's conquest of Austria. Johannes von Müller saw a new hope for the future in the young United States of America, and turning back to Europe he said: "Asia has at least kept its beautiful sky. Europe has nothing but its men. What will remain of Europe when all these men will be shot? - A dictator with his guns and his wandering machines." Johannes von Müller indicates a turning point in history, a moment in which history passed over from Asia to Greece, and in which cosmic influences were transforming history.

Rudolf Steiner describes the beginning of history and explains that men once lived in close connection with the Hierarchies (during the Atlantean age). They gradually descended to an ever greater knowledge of the Ego, until they surrendered to it completely. The Ego gradually penetrated into the human being. During the time of the Asiatic cultures, the Ego-germ descended as far as man's astral body. Although men already confronted the physical world in a waking state, they could still maintain a certain contact with the spiritual world. The mighty transition to the Greek era took place when the Ego-germ penetrated into the etheric body. When Greece rose up on the horizon of history, humanity not only stepped across the space which divided Asia from Greece, but it also crossed the threshold of sleep. In the past, men could only experience the Ego dreamily, when they looked out into the physical world, but now they became human individualities upon the earth. This appears through the fact that they now learn to think. The four generations of thinkers, Socrates, Plato, Aristotle and Alexander, show us that during that time the capacity of thinking gradually took hold of men. Through this, however, men cut themselves off from the past, from their pre-natal existence.

In "Phaidros" Discourses on Eros, Socrates describes the human soul in an image; twelve gods lead the soul across the sky, and the soul itself appears as a double team of horses, a good shining horse that pulls it up, and a dark, evil horse, that draws it down. The dark horse prevails; man falls down to the earth and loses his winged soul-garment. He then encounters a beautiful boy in whom he recognises the image of a God, so that he remembers his pre-natal life among the gods. This enables him to endow his soul's winged garment with new life and to lead the team of horses upwards. And so he finds once more his connection with the Gods.

Johannes von Müller's life contains a similar encounter with a friend. This meeting kindled him and awakened his highest qualities. It also enabled him to penetrate in a rare manner into the life of the ancient Greeks and Romans. His soul was able, as it were, to reach back to those ancient times and places, bringing back forces which were needed in life.

At the beginning of the modern era, Nicolas von der Flue typifies the age in which the Ego penetrates as far as man's

physical body, so that he could completely rely upon himself. Nicolaus von der Flue, the initiate, who led such a simple life, in closest contact with Nature, who grew beyond his own self, reaching as it were, to the highest stages, but without ever losing his contact with life, shows the Christian of modern times the path which he should tread: the path of a faithful fulfilment of destiny, thus regaining step by step the connection with heaven.

The human soul's path through history is a descending path: From the Atlantean age, when it was still connected with the Gods, the path leads down to the physical plane, where the soul is abandoned to its own self, and from where it must once more find the path leading to the gods. In Rudolf Steiner's life we have before us, as it were, an image of the future course of history. Rudolf Steiner's life shows us, step by step, how we should acquire once more, in the spirit of the Christ-impulse, what the Atlanteans lost: The connection with the divine.

On Good Friday, DR. LOCHER spoke on the subject of "Thinking and Thought".

"The Connection with the World in Speech" was the subject chosen by HANS WEINBERG, who gave us side-lights on the destiny of speech. In the face of modern publications, we must ask ourselves: Do we really experience these events? Do they awaken an echo within us? Think, for instance, of the immense wave of sympathy throughout the world after the great earthquake of Lissabon in the 18th century! Such feelings no longer exist. Speech no longer penetrates into our feelings and into our will, for it has lost its image-character. It has passed through a death-process. Of course, this death process gave us the capacity of forming abstract thoughts. Yet speech no longer has a life of its own. The sense of speech has withdrawn and the sense of thinking predominates. Thoughts may, however, shine through the sounds of speech. The following explains how this became possible in the course of time.

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Rudolf Steiner tells us that/after the Lemurian temptation the forces of speech and the forces of thinking remained in the custody of spiritual beings - the folk-spirits. These forces are not a prerogative of the individual human being. They belong to humanity as a whole. The WAY in which the forces of thinking approach man, is determined by the destiny of the nation. Speech was not always so abstract and shadowy as it is now. Once upon a time mankind possessed a primeval language (See Rudolf Steiner's Dramatic Course). Its sounds were filled with elemental life, and men could experience this life in their own body. An echo of these elemental forces still lives in words such as "Storm", or "Strength". Such words always contain four consonants and one vowel, and are structured in proportion of four to one, which is the proportion between the astral and the etheric body. Later on, this disappeared and words came into being which had more a vowel-character. A psychic element, expressed in the vowel, entered speech.

The men of past times lived in syllables and sounds which express qualitative elements. We, on the other hand, live in words which express above all spatial connections.

The primeval language was still embedded in cosmic rhythms. Echoes of such rhythms live in every primitive language; for instance, in the rhythmic repetition of words or sentences of the Kalevala.

We modern men have lost all this, and we have only kept the death-process. Rudolf Steiner indicates that we must understand the intellectual forces which now hold sway. The chaos began when the Hierarchies withdrew their influence. Up to the 15th century, they used to send their impulses into mankind. Rudolf Steiner explained to us that through speech we can once more find our real place in the cosmos, amid the prevailing forces of the intellect.

Herr Weinberg gave us many examples showing that words which have now lost their objective character were once living images. Rudolf Steiner has a twofold connection with speech: On the one hand he struggles with the genius of speech, for our modern language does not suffice for the description of facts pertaining to the spiritual world. And on the other hand, he forms his sentences out of the spiritual world, coining entirely new words. It would not be possible to describe new spiritual experiences with the old means of speech. Rudolf Steiner also draws attention to the importance of the metaphor; it awakens in us a feeling for the spiritual reality behind the image.

Our relation towards speech is revealed by its structure into substantives, verbs and adjectives. In the substantive, or noun, we find an objective element, whereas the adjective contains an element more connected with our feeling. In the verb, the objective element acquires movement, and we accompany the verb with our whole organism of movement. The verb re-echoes in our will and resounds in our sleep, and even in our life after death. Rudolf Steiner expressed himself in such a way that he always preferred to use verbs instead of nouns, thus appealing to our will, along the path of thinking and fantasy.

There is a sphere in modern life where language appeals to the will in a DIRECT way and where images take on the character of facts: this is the field of political propaganda. When the hierarchies withdrew, this gave rise not only to the element of thinking, but it also enabled the Spirit of Lies to become active. But we are now free to use speech in such a way as to connect images with spiritual realities. Political propaganda is characterised by an arbitrary connection. In the sphere of art, which also leaves us free, the satire with its peculiarity of connecting images arbitrarily, counter-acts the Spirit of Lies. (For instance, the satires of Christian Morgenstern)

Through art, speech can be fully redeemed. Just as the etheric principle came to life visibly in Greek sculpture, so speech can reveal man as a being endowed with an astral body and an ego,

living within an etheric and a physical body.

Speech was originally attuned to the Ah-sound (for instance, in Sanscrit). In the course of time, however, it became attuned to the sounds of E and I. This may be seen in words by Rudolf Steiner, such as "Weisheit im Licht" (Wisdom in Light), etc. We already possess words which express that we are about to awake in the face of certain dark powers. As emphasized by Rudolf Steiner, the development of speech proceeds in the direction of expressing good and evil.

The first scene of Rudolf Steiner's Mystery Play, "The Portal of Initiation", enables us to penetrate into the genius of speech, for the way in which the single characters speak, makes us experience the spiritual destiny of each.

On the Saturday before Easter, ERNST UEHLI gave us a lecture with lantern slides on "Raphael Sanzio as a World Power."

"Raphael as a World Power" was the title of an essay by Hermann Grimm, which he wrote shortly before his death. He did not succeed in writing a biography of Raphael, although he felt the unique element in his painting. "The chief thing to bear in mind, is the feeling which Raphael inspired to humanity as a whole", he wrote, and he called him a "citizen of the world, a citizen of world-history", and "one of the four rivers which, according to the belief of the old world, flowed out of Paradise ". At the end of his essay, Hermann Grimm mentions that Raphael created his chief works of art during a period of four times four, i.e. sixteen years (1504-1520). Rudolf Steiner, who frequently quoted Hermann Grimm's profound observations concerning Raphael, remarks that Raphael went through the four stages of development of his own being in four times four years. The mystery of his development contains something that reveals the development of the cosmos.

Rudolf Steiner saw in Raphael a character of cosmic and of human significance. His paintings are simply perfect, and they can only be grasped from the aspect of the whole evolution of humanity. His motifs reveal cosmic perspectives. Christianity itself, so Rudolf Steiner once remarked, led Raphael's brush. The four stages of his creative work reveal, in a fourfold way, the mystery of Christianity, which appears in the life of Christ and in the Christian cult: in the Gospel, the Offertory, the Trans-substantiation and the Communion. These four stages shine out of the pictures which Raphael painted during those sixteen years; they shine out of them almost as an inner force. This is clearly evident if we study the paintings belonging to these four epochs of Raphael's creative activity.

The pictures of the first epoch (1504-1508) - for instance, his Self-portrait - breathe that magical charm which characterises every one of his paintings. The Madonnas of that time, above all the "Madonna with the Goldfinch", already reveal that

wonderful structure of space, spiritualised through colour and line. The "Madonna with the Goldfinch" (1505-6) makes us feel the stream of cosmic evolution which influenced Raphael. His Madonnas proceed in a direct line from the statues in the temples of ancient Greece, indeed, from the Isis of the Egyptians. They live altogether upon the earth, these Raphael-Madonnas, yet the spatial dimensions are spiritualised by colour and line. A cosmic mystery shines out of the "Sepulture" (1507), where the figures bearing the corpse are arranged in such a way that the older personages stand near the head of the lifeless Christ; near the head, which is cosmically older than the limbs, whereas the younger personages stand near the feet.

The paintings of Raphael's second epoch reveal a kind of cosmic equipoise (for instance, the Madonna of St. Petersburg, 1508-10). This again reminds us of the Egyptian-Graecian age. Raphael's compositions always show diagonal lines. "The School of Athens" and the "Disputa" belong to that epoch (1509-11). Cosmic mysteries re-echo from these paintings. Christ can be seen in the middle, proceeding from a cosmic element; below Him the Dove, and above Him the round of angelic heads. In the illumined space above, the archangels ascend and descend. The Lord's gesture in the whole composition of the painting is connected with the whole evolution of the world.

The great Raphael-cartoons belong to the third epoch. His art grows mightier and mightier, for instance in "St. Peter's Miraculous Draught of Fish" (1515-16). When we contemplate these pictures, we can experience in an almost direct way the power of the Logos. The "Sixtina" also belongs to that epoch.

The finest work of art of the fourth epoch is the "Transfiguration of Christ" (1517-1520).

In the last part of his lecture, Uehli spoke of sixteen Madonnas by Raphael, collected by Dr. Peipers in Munich. He used them in his Institute of Colour Therapy, and showed them to his patients before beginning his treatment. Dr. Steiner had seen this collection and had approved of it. A healing influence went out from these paintings, which were arranged according to a definite artistic therapeutic standpoint.

Renaissance-painting was, as Rudolf Steiner once expressed himself, a spatial art. A musical element must enter the painting of our time. Colour must be a language which speaks directly from heart to heart. It is the path leading to the Goetheanum-art, and Rudolf Steiner himself showed us the direction, when he painted his Madonna.

GUENTHER SCHUBERT gave us the last lecture of the Conference, on Easter Monday. He spoke on the "Experience of Nature and of History".

To-day we cannot proceed from an experience of Nature and of history, as a matter of fact experience, which is common to all.

In ancient times men had a real experience of Nature, but they gradually lost it. Natural science, which began to develop a few centuries ago, shows how man gradually moved away from his old way of experiencing Nature. He thus came to the point of perceiving a sub-Nature and sub-sensible forces, such as electricity and magnetism. This was not the direction followed in past times. In the remote past, men discovered for instance, a remedy against some disease by penetrating with their feeling deeply into the processes of Nature. This would not be possible in the age of natural science.

In past times, men were, however, unable to experience history; they were not conscious of its existence. They only began to be conscious of it in the last centuries. But modern historical descriptions eliminate the human being. History is explained as a sway of instincts, emotions and unknown forces, of a mechanical or economic kind, so that history enters sub-human spheres.

The spiritualised conceptions of Nature which once existed in ancient cultures were handed down to us traditionally. These ancient conceptions reveal the sensory world against the background of a spiritual one. They contained a faint idea that even man's historical life proceeds from a super-human, divine element. In future, it will be essential to understand both Nature and history through the two extremes of a super-sensible and a sub-sensible element.

The animal, too, has its place in the great cosmic connections, yet it has no place in history. It experiences the course of the year more intensely than the human being. But its experiences are of a dreamy kind. The human being, on the other hand, has his place both in Nature and in history. Just as the year's course forms the animal, so the course of history forms man. A historical epoch influences man and man's destiny just as strongly as the year's course influences the animal. Yet man sleeps through the influences of history, though this is not admitted to-day. Our task consists in rousing men from their sleep, by deepening their consciousness.

One thing which is already admitted to-day is that the historians of the past decades ~~have~~ failed in their many vain attempts to understand history, because they applied to it natural-scientific methods, namely the ideas of cause and effect. Nature can throw no light upon man's true being. Man can only be grasped through history, not through natural science. Rudolf Steiner explained this again and again. In 1903 he said to the German Section of the Theosophical Society, which had just been founded, that in contrast to the spiritual strivings of the past, Anthroposophy must call into life an occult research of history, adding this to the cosmogony and the anthropogenesis founded by H.P. Blavatzky. He explained that this new conception of history must be built up in accordance with the chapter on man's being in his "Theosophy". Human history has the same structure of man, namely a bodily, a psychic and a spiritual one. Man's gradual emancipation from spiritual Nature, the forming of races, external influences, such as climate and soil, and

economic conditions, constitute the bodily part of history. These forces (climate, etc.) are realities, which can only be understood in the right way if we perceive in them one third of all the forces which are active in the world. The soul-element of history is contained in the instincts, in the lust of power, etc. of individual characters which influence history. And its spiritual part lies in the activity of higher, supersensible Beings, working through the medium of individual men; this constitutes the great guidance of mankind through initiates.

At the beginning of his anthroposophical work, Rudolf Steiner therefore explained that Anthroposophy is an essentially historical activity. The human being can only be understood through history, and history can only be understood through the human being, for in man are active both Nature and the spiritual world.

In the years which followed, Rudolf Steiner described history from ever new aspects. In 1922, during a lecture in London, he explained once more the principle which characterises Anthroposophy: The ancient Orientals and Greeks were not really interested in history, but we modern men must turn to history. We must find our way out of the intellectual consciousness of our time, and reach a conscious experience of the spiritual world.

The modern contemplation of history shows how deeply we are connected with natural-scientific concepts. This is particularly evident in the endeavour of studying history from a chronological standpoint; historians always look for the genesis of historical events, for their point of departure, in the same way in which scientists seek to explain things by discovering their origin and final end. This way of contemplating history was once the prerogative of the ancient Mysteries. The cosmologies of ancient religions describe the origin and the end of the earth. But in the course of time, men lost the capacity of understanding the divine powers which rule the beginning and the end of creation. Now natural science alone has the right to explain the origin and the end of the world. Thus we can see that in the course of time things which were once so significant, lost their significance and the meaning which was once connected with them.

In a lecture of October 1921, Rudolf Steiner pointed out that Anthroposophy does not consist in explaining human history according to its beginning and its end, but in showing that the true meaning of history lies in the middle of human evolution, when the Christ-Impulse arose, which gave a new meaning to life. Anthroposophy must therefore point out the great impulse of Christianity and its place in human evolution.

This calls for a knowledge, which presents many difficulties to a modern man: the knowledge of the fact that in history we have to do with pathological processes of humanity and with their cure. Ancient civilisations - for instance, the Egyptian one - still had this conception, and even the Greeks shared this view.

The word "catharsis", purification, which plays such an important part in Greek tragedy, was originally a medical expression, as explained by Rudolf Steiner. Human history is a tragedy, leading man through a catharsis towards his true being.

In the ancient Mysteries, it was known that man is more than a mere creature of Nature. Human life is a pathological process, because man takes in the substances of Nature with his food. But these are alien substances and would poison him, if divine forces would not come to the aid of his digestive powers. The food sacrifices in religious cults, and also the Holy Communion of the Christians, are based on this conception. The divine powers which influence us when we eat, call into life therapeutic processes. A therapeutic process took place when man identified himself with a divine being, for instance, with Osiris, in the case of the Egyptians. The old religions knew (and this is so difficult to understand for a modern man) that the human Ego-consciousness is based on the fact that man has a metabolic connection with Nature, when he eats and digests his food. The Ego-consciousness appears to us as the highest in man. It is that which distinguishes him from the animal. This metabolism contains the necessary pathological process and the healing consists in the elimination of the individual personality and in the identification of the individual with a divine being.

In the course of human evolution, it became more and more difficult to identify oneself with a divine being, for the gods gradually withdrew. And so the Christ appeared, as the great Redeemer and Healer of mankind, when the pathological process had reached the point of death. As explained by Rudolf Steiner in his "Gospel of Saint Mark", the Son of Man must not be given up, but he must be transfigured and spiritualised through the Son of God.

Rudolf Steiner told us that history is connected with the Christ. In the course of historical evolution, the Christ Impulse can lead man up again; it enables him to say, in the meaning of St. Paul's words: "Not I, but Christ in me" - that is, the Ego can be led back from its isolation into the great cosmic connections. Life, which had become meaningless, thus acquired a new meaning. The modern man can again become a human being, in the full meaning of the word by contemplating the history of humanity, and not by immersing himself mystically into his own self. Rudolf Steiner emphasized this again and again. The history of humanity must be connected with Christianity, with an idea which embraces it all, surveying its tragic pathological processes, and showing how the new man can be born out of these pathological processes, the new man who unites himself with the Son of God.